Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

FOR THE CHRISTIAN REGISTER.

TRINITARIAN DISCREPANCE.

The Rev. Mr Channing, in his sermon at Baltimore, has objected to the doctrine of the Trinity, 'that it subverts the unity of God.' To show the validity of this objection, he says, 'according to this doctrine there are three equal persons, possessing supreme divinity, the Father, Son, and Holy Ghost. Each of these persons, as described by theologians, has his own particular consciousness, will, and perceptions. They love each other, converse with each other, and delight in each other. They perform different parts in man's redemption, each having his appropriate office, and neither doing the work of the other..... Here, then, we have three intelligent agents possessed of different consciousnesses, different wills, and different perceptions; performing different acts, and sustaining different relations; and if these things do not imply and constitute three minds or beings, we are utterly at a loss to know how three minds or beings are to be formed.'

To this statement the Rev. Prof. Stuart strongly objects, as unkindly and unfairly giving Trinitarians 'over to the reproach of Tritheism, or at least of glaring inconsistency;' and he says to his opponents, 'the statement you exhibit of our views is very far from that which we, (or at least all Trinitarians with whom I am acquainted,) make of our belief.' His own belief he states "1st, that GOD IS ONE, *numerically one*, in essence and attributes. In other words, the infinitely perfect Spirit, the Creator and Preserver of all things, the Father, Son, and Holy Ghost, has numerically the *same essence*, and the *same perfections*, so far as they are known to us. To particularize the Son possesses not simply a similar and equal essence and perfection, but *numerically the same* as the Father, without division, and without multiplication. 2d, The Son, (and also the Holy Spirit,) does in some respect, *truly* and *really*, not merely nominally or logically, differ from the Father.' But, if asked in what respect the Son, or the Holy Spirit, does differ from the Father, or 'what is that distinction in the Godhead, which the word person is meant to designate,' the learned professor says, 'I answer, without hesitation, *I do not know*. The fact that a distinction exists, is what we aver; the definition of that distinction is what I shall by no means attempt.'

The learned editor of the Recorder and Telegraph, too, in seeking a refuge from the charge of contradiction, brought against the doctrine of the Trinity, by a correspondent of the Christian Register, has stated the doctrine to be, 'that there are three persons or distinctions. in one God.' And he adds, 'what these distinctions are, we do not pretend to explain.' ..... 'It is the *fact* only, of God's existence in three persons, or distinctions, with which mortals have any thing to do.' Inasmuch, therefore, as the terms are not defined, he concludes it must be impossible to show that they imply any contradiction. For, 'how it can be ascertained that these terms are *contradictory*—that is, what they imply is contradictory—without understanding what they do imply, we are at a loss to determine.'

Now, were all Trinitarians agreed in this statement of their doctrine, it might, indeed, be sufficient to invalidate the objection of Dr Channing; it must effectually preserve 'the unity of God.' For if, 'so far as known to us,' 'God is one, numerically one, in essence and attributes;' if 'the infinitely perfect Spirit, ... Father, Son, and Holy Ghost, has numerically the *same essence*, and the *same perfection*,' it would seem to follow inevitably, that, at least, 'so far as known to us,' he must also be one, numerically one, in *being* and *person*. For, if being and person be found in God at all, must they not certainly be found in his 'essence and attributes?' I own, too, that, for aught I can see, the Editor of the Recorder and Telegraph might here find the refuge he seeks, if this were, indeed, a correct statement of the doctrine, in which all Trinitarians are agreed. Were the proposition, '*there are three persons in one God*,' presented to me in the Hebrew or Chinese language, without explanation, or translation, I think it would ill become me, understanding, as I do only plain English, to say that the proposition involved 'an absolute contradiction.' And, though the proposition is stated in very plain English words, yet, since I am told that one of the principal words is not used in any ordinary sense, and those who use it do not pretend to *tell*, or even to *know*, in what sense it is used, I think it no less becomes me to wait, until an explanation can be given, before I pronounce it 'an absolute contradiction,' than it would, if the proposition was written in Hebrew and Chinese.

Still, according to the statement under consideration, there is, '*in some respect*,' a real 'distinction in the Godhead.' This simple fact is revealed. But, concerning what that distinction is, or concerning what is that respect in which 'the Son and the Holy Spirit, does really differ from the Father,' nothing is made known. It is true the respected Professor supposes 'there is a distinction which affords ground for the appellations of Father, Son, and Holy Ghost,' and 'which lays the foundation for the application of the personal pronouns, *I, thou, he*.' Yet, in all this, he does not, even in his own apprehension, "advance a single step in explaining what the distinction is.' For, concerning what the 'ground' is, which it 'affords' in the one case, and what is 'the foundation' which it lays in the other, he still knows nothing. It is plain, however, that, according to his statement, "the ground for the appellations of Father, Son & Holy Ghost," must be such, that all these appellations must be given to 'the infinitely perfect Spirit,' who, though he be 'Father, Son, and Holy Ghost,' is yet numerically one in essence and attributes.' It must be such as to leave 'the Son, and also the Holy Spirit," possessed of numerically the same essence and the same perfections, as the Father,' 'so far as they are known to us,' 'without division and without multiplication.' So 'the foundation for the application of the personal pronouns, *I, thou, he*,' must be such that, 'so far as known to us,' he who *speaks*, 'is numerically the same in essence and attributes,' as he who *is spoken to*, and he who is *spoken of*. Besides, if it be true that, 'so far as they are known to us,' the essence and perfections of the Father, Son, and Holy Ghost, are 'numerically the same,' must it not unavoidably result, that whoever applies these appellations to the Godhead, understandingly, must mean precisely the same thing by each of them; and by any one of them precisely the same thing as by all of them together?

Now, however 'easy' all this may be 'to him that understandeth,' there are those, to whom it presents very serious difficulties. When a revelation from God is announced, it is natural to look for something of great importance; something, from which benefit may be derived. But, in the case under consideration, it seems difficult to perceive what great benefit can result, from a revelation of the simple alleged fact. The great truth, that there is a God, and the great truth, that 'Jesus Christ came into the world to save sinners,' taken in connexion with what more is revealed concerning God, and concerning the way of salvation, by Jesus Christ, are truths, the revelation of which are of infinite importance to mankind. But, had a revelation been made of the simple fact, that there is a God, or of the simple fact that 'Jesus Christ came into the world to save sinners;' and had nothing more been made known concerning God, and concerning the way of salvation by Jesus Christ, must not such a revelation have been nearly useless? Whom could it have made 'wise unto salvation?' Can it be thought impertinent, or irreverent, then, if I seriously ask, of what greater use can be a revelation of the simple fact, that though 'God is one, numerically one, in essence and attributes,' yet, 'the Son, and also the Holy Spirit, does in some respect really and truly differ from the Father,' if this is all that even the Rev. Prof. Stuart, with all his acuteness, and all his learning can *tell*, or *know*, concerning this difference? If this simple fact is all that can be known on this subject, to what valuable purpose can this fact be applied, either in doctrinal or practical religion? Must not the Rev. Professor be constrained again to 'answer, without hesitation, *I do not know*.'

There is another difficulty here. It is certainly difficult, if it be not even impossible, to perceive what advantage is gained, by introducing an undefined, and confessedly undefinable term, to express what is alleged to be a doctrine of revelation, in the room of the very words of scripture, in which that doctrine must be expressed, if it be found at all in the Bible. If such a proposition as that, 'there are three persons in one God,' were found in that revelation which God has made of himself to mankind, it would certainly become us to receive it with humble reverence, and to believe it contained an important truth, even though we should find ourselves unable to ascertain its real import. But the truth is, no such proposition is found in the Bible. It is a proposition, stated in the '*words which man's wisdom teacheth*,' designed to to express what those who use it understand to be a doctrine of the Bible, contained in *other* words. Yet, when we inquire after the real import of their own proposition, or what it implies, one of the most able defenders of this article of faith finds himself under the necessity of saying, 'I answer, without hesitation, *I do not know*.' Is it, then, too much to say to him, 'how hast thou counselled him that is without wisdom? and how hast thou plentifully declared the thing as it is?' What can be the use of such an inexplicable, uninspired proposition, but just to 'darken counsel by words without knowledge?'

Other writers of some distinction, however, whether the Rev. Professor Stuart is acquainted with them, or not, certainly seem to me to give a very different view of this subject. The Rev. Dr Emmons, in a sermon 'on the doctrine of the Trinity,' says, 'the Scripture leads us to conceive of the one living and true God, as existing in three persons, EACH *of whom is possessed of* ALL *personal properties*, and is able to understand, to will, and to act; as a free voluntary, Almighty Agent.' 'The scripture represents the three persons in the sacred Trinity, as absolutely *equal* in every divine perfection.' The Rev. Dr Beecher, too, in his celebrated sermon 'on the faith once delivered to the saints,' in perfect accordance with this, and not much less explicity, says, 'The God of the universe has revealed himself to us as existing in three persons, the Father, the Son, and the Holy Ghost; possessing *distinct* and *equal* attributes, and, in some unrevealed manner, so united as to constitute one God.' Something like this, it is believed, has been the more common theory, concerning the doctrine of the Trinity, from the days of Athanasius down to the present age. And, strangely inconsistent as it must appear, even the Editor of the Recorder & Telegraph has, very inadvertently, it may be, stepped from his strong hold, and done something very like defining his own undefinable proposition. One reason why 'the orthodox decline holding fellowship with Unitarians,' he states to be 'Because they deny the existence of any being *distinct from God the Father*, called the Holy Spirit.' This he speaks of as a 'fundamental error.'

Dr. Emmons, it is true, does not admit, that "three persons, each of whom is possessed of all personal properties," and who are 'absolutely equal in all divine perfections,' are three distinct beings; and probably Dr. Beecher would not admit, that 'the three persons, the Father, the Son, and the Holy Ghost,' though, possessing *distinct* and equal attributes,' are 'three minds, or beings.' Hence, it might be unkind and unfair to impute such a belief to them. Yet, do not both these respected authors not only admit, but actually contend for, the very premises, from which Dr Channing, whether correctly or not, draws his conclusion, that the doctrine of the Trinity implies that there are in the Godhead 'three minds, or beings,' and thus 'subverts the unity of God?' Dr Channing states the doctrine of Trinitarians to be, that there are 'three equal persons, possessing supreme divinity.....three intelligent agents, possessed of different consciousnesses, different wills, and different perceptions; performing different acts, and sustaining different relations.' Now, however illogical or unfair it may be, to draw the conclusion from these premises, that the three persons, or agents, must be 'three minds, or beings;' yet, is any thing more contained in the premises themselves, than is fully expressed in the propositions of Dr Emmons, and plainly implied in that of Dr Beecher? What more can be necessary to 'constitute three minds, or beings,' than is fully expressed, or fairly implied, in the propositions of these venerated authors, it may possibly be incumbent on them to show. For, really, ordinary, unlearned readers, such as the writer of this communication, are very apt to conceive that whenever they find a 'person, possessed of *all* personal properties,' and who 'is able to understand, to will, and to act, as a free, voluntary agent,' there they find a real proper being; and, of course, that whenever they find three such persons, there they find three real proper beings. Even the Editor of the Recorder and Telegraph, securely as he had sheltered himself under an undefined proposition, seems to find it difficult, after all, to rid himself of the notion, that even *his* three persons are three real beings. For though, before, he had declined all definition of the term person, and would say nothing about what it implied; yet, at last, waxing 'very bold,' he does not hesitate to censure persons, as unworthy the fellowship of the orthodox, 'because they deny the existence of any *being distinct from God the Father*, called the Holy Spirit." Of course, he must himself believe that the Holy Spirit is a real '*being*, distinct from God the Father,' or else he would exclude others from the fellowship of the orthodox, for not believing what he does not himself believe. And if he believes the Holy Spirit is a 'being distinct from God the Father,' no doubt he also believes that the Son of God is such a being. He believes, moreover, that these three *distinct beings*, called the Father, Son, and Holy Ghost, are one God. Thus it seems to come out, at last, that *his* 'three persons, or distinctions, in one God," which were not to be defined, and against which, for this very reason, a charge of contradiction in terms,' could not be supported, are no other than three real distinct beings in one God. Possibly it was some such definition of the doctrine of the Trinity as this, that the correspondent of the Christian Register was pleased to consider as "an absolute contradiction in terms." Whether the Editor of the Recorder and Telegraph has, or has not, thus with his own hands, demolished the strong hold, to which he had fled for refuge, others will decide.

The discrepance between the views of Professor Stuart, and those of Dr. Emmons and Dr. Beecher, appears very obvious, and very great. The views of the former seem to preclude every thing of the nature of *real personal* distinction, between the Father, Son, and Holy Ghost, altogether. He applies each of those names to the same 'infinitely perfect Spirit,' and tells us, expressly, that the essence and perfections of the Father and the Son are not 'simply similar and equal, but numerically the same, so far as they are known to us.' He even regrets that the term *persons* should ever have been used to express the threefold distinction which he supposes there is in the Godhead. On the other hand, the Rev. Doctors ascribe to the Father, Son, and Holy Ghost, each, so distinct and proper a personality and equality, that it seems difficult to avoid the conclusion, that three *such* persons must be three proper distinct beings.—On the other hand, too, according to the learned Professor, the *manner* in which 'the infinitely perfect Spirit, ... the Father, Son, and Holy Ghost,' is *one God*, is clearly revealed. He 'is *numerically one* in essence and attributes.' What is unrevealed to him is, in what respect there is a 'threefold distinction in the Godhead.' On the other hand, according to the venerable Doctors, the 'threefold distinction' is very clearly revealed. God exists in 'three persons, each of whom is possessed of all personal properties;' 'in three persons, possessing *distinct* and *equal* attributes.' Here, what is 'unrevealed,' is the 'manner' in which the three persons are 'so united as to constitute one God.' In few words, the very thing which is clearly revealed to Professor Stuart, is utterly unrevealed to Dr Emmons and Dr Beecher; and the very thing which is clearly revealed to Dr Emmons and Dr Beecher, is utterly unrevealed to Professor Stuart. As to the Editor of the Recorder & Telegraph, he seems to be quite as much at variance with *himself*, as the Rev. Professor and the Rev. Doctors are with each other. At one time he is all agreement with Professor Stuart, in leaving the term 'persons' wholly undefined.—At another time, he seems somewhat more than to agree with the learned Doctors, and is ready to denounce as 'fundamental error,' a denial of the doctrine that God is more than one distinct being.

CEPHAS.

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P. S.—Since writing the above, I have seen the answer of the Editor of the Recorder & Telegraph to some questions of 'a serious inquirer after truth,' in which he says 'God is an infinite intelligent agent. He does not consist of three persons, as person is applied to men. This would make three distinct agents, and to all intents and purposes three Gods. No intelligent Trinitarian ever believed this' Now, to say nothing here of this learned Editor's excluding persons from the fellowship of the orthodox, because they do not believe that the Holy Spirit is a 'being *distinct* from the Father,' I beg leave to ask him what the term 'person as applied to men,' does or can import, more than that the man, to whom it is applied, 'is possessed of *all* personal properties, and is able to understand, to will, and to act, as a free, voluntary ..... agent.' If it really does not import any thing more than this, I ask, further, whether three such persons as Dr Emmons, and Dr Beecher, and hundreds of others, with whom they agree, have represented the Father, Son, and Holy Ghost, to be, must not necessarily be 'three distinct agents,' such as this Editor concedes must 'make, to all intents and purposes three Gods.' Whether Dr Emmons, and Dr Beecher, and others who agree with them, are, or are not, '*intelligent* Trinitarians,' is a question which will be left for the editor of the Recorder and Telegraph to settle with them; and whether he is not too much engaged in a controversy, to which he is not quite equal, is recommended to his serious consideration.

DUNCAN ON CREEDS.

We have given in our past numbers, copious extracts from Mr Duncan's late work on the injurious effects and tendency of Creeds. We know not that we can furnish anything more interesting than the following remarks in which Mr Duncan enforces and illustrates the position he has taken in relation to creeds.

Let us state a case, which will bring the subject home to every man's bosom; and to decide accurately and promptly on which, will require no philosophic subtlety. We shall not colour it too highly, nor substitute the visions of life for its realities. Our subject seeks no advantage from the use of hyperbole.—A young man of acknowledged talents and unfeigned piety, covets employment in the ministry, after having endured all those anxieties which that subject, as a matter of consultation between his own soul and the great Head of the church, creates. His early history forms a train of providential circumstances of the most happy character; and every facility has been afforded to qualify him for the work. His believing parents had lent him to the Lord. He lived nigh to the sanctuary, and, like Samuel, as he grew up, he was employed in its service according as opportunities occured, or his strength admitted. He cannot be charged with "habitual indiscretion," nor censured on account of "a defect in sobriety of mind." His gifts as far as he has been permitted to exercise them have procured for him the esteem and confidence of all who know him; and effects have followed which look very much like the Master's blessing shed down upon his efforts, and now audibly bespeaking him for himself. His lot has been cast among *us*; we knew him from his infancy; his education was conducted under our eye; and he has become most affectionately attached to our old men, and our young men. His fathers were labourers in the same vineyard before him, and when they went to their rest, they left Elijah's mantle to their young Elisha; and now a call from the church demands his active services.

Such is the case. What church court would hesitate to ordain him? He is a faithful man;—he is "able to teach others also." In ordaining him, the Presbytery would not contravene the scriptural statute, to "lay hands suddenly on no man." The way to proceed is perfectly clear, for every thing has been obtained which the scriptures call for. But a difficulty exists. He imagines that our Creed or Confession, is a mere piece of human legislation, and he cannot consent to subscribe to it as obligatory on his conscience. He acknowledges as Lord of his conscience none but Jehovah. Other ministers of the gospel, he views as his brethren whom he can dearly love, but refuses to know them as the directors of his faith. He judges of the peculiarities of his own social position, and labours according to his ability, to produce *there* the greatest amount of spiritual effect; but he shrinks from a proposition, which constitutes his brethren at a distance, or his fathers, who have long since gone to the dead, and around whose sepulchres he has often walked, his spirit saddened by his own melancholy recollections, the overseers of his thoughts and duties. He thinks he must see the word of life with his own eyes, hear it with his own ears, handle it with his own hands, and taste it with his own lips. He knows he might keep all this a secret with himself, never whispering to his Presbytery that his mind has been given up to an orbit so eccentric. But he is too ingenuous. He detests vows curtailed by mental reservation, and hidden from unsuspicious presbyters, but seen by the heart searching God. With a guileless heart and an open brow, he frankly confesses the whole, and respectfully, but firmly, claims his RIGHT; a *right*, which exists independently of the *will* of the church court at whose bar he stands: and the evidence of whose existence must be sought for in his own spiritual character and ministerial qualifications.

Now what shall be done with this young Apollos, who so dearly loves the scriptures, and who is so jealous of their honour? Shall he be licensed and ordained? If he may, then all is granted for which we contend. If he may not, then the very difficulty exists of which we complain; i. e. a Creed is an *authoritative rule*, prescribing *law* in God's house; or, in other words, our Confession of Faith is a *human Bible*, containing doctrines and precepts, which it enjoins upon the ministry of reconciliation, to preach to sinners for their salvation.

It grieves us to say that such a youth would be rejected by our church courts; for he will not agree to walk with them on their own principles. It will not at all lessen the difficulty, that he may connect himself with any other religious denomination; for that is violently to rupture all the associations of his life, and to insult all the fine feelings of his heart.

In such a case, what has a church judicatory done? It may be replied, "We have refused to receive an uncomfortable inmate into our voluntary association, even as a head of a family would turn an unpleasant guest out of doors." But the question is, even admitting the simile, who is the Head of the family in the present case? Is it the Presbytery, who has been making these laws of its own accord, or is it the Father of mercies? And can it be made appear that our heavenly Father has turned off the youth of whom

we have been speaking, as an irreclaimable prodigal? Suffer us to declare our judgment. The Presbytery have turned a living christian, an amiable, consecrated, young servant of the Lord Jesus, out of THE VISIBLE CHURCH OF GOD; they have desecrated a temple of the Holy Ghost, where a purified spirit ministers under his heavenly impulses, have refused him a right and a privilege to which he is equally entitled with themselves. The cup of ecclesiastical life, which sparkled in his hands, they have cruelly dashed from his lips. They have denied him the crumbs that fall from his father's table, and have sent him out into the wide world, that waste, howling, wilderness, without a christian companion, and as much alone as Elijah among the idolaters of Israel. He must go and seek that sympathy among strangers, which is denied to him among his brethren; or, wail his fate, like David, when the sparrows nestled over the altars of God, whence he was driven by those of his own house.—And where is their WARRANT? Let them show us the sign manual of the King of saints. We refuse to justify such proceedings on any other ground. We charge none of our brethren with any *intention* to do these things; for we believe them to be conscientious men. But such in our view, is the consequence of the Creed making system, and therefore do we object to it.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JUNE, 25.

At the request of a friend, we have inserted on our last page this week, a communication which takes quite a different view of the battle of Bunker Hill, and of the late celebration, from that in which we have been accustomed to contemplate it, or in which it has been viewed by our citzens generally. We have not inserted it because we approve the ground it takes, but because we are willing that both sides of the question should be heard, and that opportunity should be given to those, who think they perceive the germs of evil, and a spirit adverse to christianity in these celebrations, to point them out, and to do what they may to correct the public sentiment and feeling in whatever respect it is erroneous.

We have a high respect for the truly christian feelings and motives which dictated these remarks, and hope always to encourage and heartily unite in all measures which seem to us *consistent* and *practicable* for suppressing the spirit of war, and promoting the principles and practice of peace. At the same time we must, in justice to ourselves, say, that we differ entirely, from our correspondent, in relation to the *character* and *expediency* of the late celebration. We joined in it with enthusiasm, and, if we are not deceived, with as deep a sentiment of gratitude as we often experience. As much as we advocate peace, we believe there are examples of *Defensive War*, on which we may with propriety invoke and expect the blessing of heaven, and hence, in which we may express our gratitude to God, for success without either openly or tacitly attributing to him a sanguinary character. These remarks are intended, not as a reply to the argument of our correspondent, but only as a vindication of ourselves from the appearance of inconsistency in inserting an article so different in its aspect and character from the part of our paper that contains the account of the late celebration.

For the allusion which the article in question makes to the masonic ceremonies of the occasion, our corresponent is himself responsible. We are no masons, and the ceremonies were to us without interest or meaning; but we have no hostility to the institution.

Our columns are open to any temperate and well-written reply which may be offered.

GENERAL ASSOCIATION. The General Association of Massachusetts, (orthodox) will meet in Boston on Tuesday next. The Annual Sermon before the Association will be preached on Wednesday P. M. at 3 o'clock at Park-street Church, by Rev. Mr Nelson, of Leicester.

The General Association of Massachusetts, we believe, does not embrace all, even of the orthodox churches of the State. An attempt was made, some twelve or fifteen years since, by Dr Lyman, of Hatfield, and Dr Morse, if we mistake not, and several clergymen who were desirous of drawing the bands of orthodox discipline a little closer,—to form a grand union of the churches, to be called "the General Association of Massachusetts," and which, as we understand it, was to have decisive authority in settling all questions of doctrine and discipline. The more discerning among the clergy perceived that this was only a plan to fetter the consciences of Christians, and abridge the liberties of the churches; and that the execution of the plan would be putting the power of the churches into the hands of a few wily, power-loving, and probably not very catholic or liberal-minded ecclesiastics.

The plan was opposed, and its secret intentions and purposes exposed not only by the liberal clergy, but by many able and influential men amongst the Calvinists, who set too high a value on the principles of Protestantism to yield up their christian liberties without a struggle. An Association was formed however, though as it was not "General," its great purpose was defeated, and, though it has continued to meet yearly, its influence is comparatively limited and inconsiderable.

This attempt at power which happily failed, was from the same spirit, and had the same object, as the late effort in the Convention of Congregational Ministers. Unfortunately for the disappointed leaders of this purpose of domination, (so unworthy the spirit and example of our puritan ancestors) they began one or two centuries too late, and in a wrong corner of the world. They seemed to have forgotten what the events of the preceeding thirty or forty years might be supposed well to have taught them,—that the atmosphere of North America was entirely fatal to all sorts of tyrranny, and that *Spain* was now almost the only spot dark and abject enough for the success of such projects.

NEW SOCIETY IN N. BRIDGEWATER. We lately mentioned that a new Congregational Society, of liberal sentiments, was formed in *North-Bridgewater*, and that the prospect of its becoming a flourishing and well established Society was encouraging. We since learn, with much pleasure, that the Society has obtained an act of incorporation, and that committees are chosen to select a spot, and receive proposals for building a new church. Several individuals have generously offered the land for the proposed Church, and from the harmony and union which prevails, and the very full attendance that is given to the meetings of Rev. Mr Storer, there seems but little doubt, that the way will soon be prepared for a permanent establishment of Christian worship, on the broad and catholic principles of true Protestantism.

COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

AUTHORITY OF THE APOCRYPHA.

The editor of the Recorder having given at length the text of the preacher on the Artillery Election, subjoins a query whether the Bible could not afford a suitable text without resorting to the Apocrypha?—In this query that spirit of cavil is but too discernible which is ever on the alert in some minds when an adversary comes before their notice. Were I to call this inquiry impertinent and superfluous, or to imply so much, by answering that the Bible has furnished the text, I do not know that it would be a very hazardous assertion. For what is the Bible? It is a most multifarious collection of history and prophecy, of devotional sentiments and ethical maxims, of doctrines and duties and miraculous works. What book called Apocryphal is not embraced in one of these description? But these books ages ago, we are told, were excluded from the canon of Scripture, and are not entitled to be quoted as authoritative. Who they were, who made this judgment, how wise were their principles of critical decision, or upon what evidence he now retains or rejects this or that sacred writing are points on which the querist probably has little to say. Come we then to internal evidence; and this is indeed the best appeal in the present case. It is that evidence whose force, after all the idle disputes about inspiration, the minds of the great majority can most sensibly feel; and if so much respect be paid to it where the external evidence is such as to render it of less moment (in regard, for instance, to those books which the writer is willing to call 'the Bible') with how much greater reason here, where christian antiquity has so little light to afford. And here then might the question be safely left with the intelligent and the serious reader of scripture, had he never heard of that brand of degradation, uncanonical. Does such an one ever read with less respect and confidence on this account, some at least of those epistles of the New Testament which were more slowly and doubtfully received into general favour? we know he does not; and that it is only a man with inveterate habits of phlegmatic and skeptical criticism whose mind in reading these, is likely to stray beyond their subject-matter. The best then, because it is the simplest test in the case, is the edifying tendency of a sacred book, that is, its power to build up the piety and faith of believers. And now to turn to the Apocrypha,—will such a reader as before described, be likely think you, to see less proof of a miraculous providence in the Maccabees, than in Joshua or Judges, Kings or Chronicles? to be less touched and impressed by the story of Tobit than by that of Ruth and Esther? to note, with the same nicety in respect to the last of these narrations as was done by some sage council of old who sundered it abruptly in the midst of a chapter, the point where inspiration ended and human weakness began? Will he, in fine, be likely to think that less golden maxims of life or sagacious views of mankind, are to be found in the Wisdom of Solomon than in his Proverbs,—even tho' it might be too hardy to bring it into competition with his Song? His piety indeed is as little to be envied as his taste, who in blind and childish submission to some grave council, he knows not when, and of, he knows not whom, can affect to undervalue such writings as Ecclesiasticus and Wisdom; books, which I should deem my "Bible" imperfect did it not contain.

I shall not be supposed from what I have said, desirous of going into the question of the authority of the Apocrypha, or as very anxious to claim for it more than the wisest and best part of the community will readily concede to it. But remembering the nature of the celebration which has drawn forth these remarks, as secular at least as it is religious, and the freedom allowed to the preacher who by courtesy and custom I suppose continues to prefix any text at all, I could not forbear to say thus much of an attempt sufficiently ridiculous in itself, to make him an object of reproach.

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FOR THE CHRISTIAN REGISTER.

BISHOP PORTEUS.

Bishop Porteus is perhaps as extraordinary an instance as the modern history of the church presents of what personal character can do, both for the worldly fortunes and the popular reputation of the individual. For between the measure of these enjoyed by him and his intellectual character there was certainly no sort of proportion. Of his success in the first respect his final advancement to the See of London is evidence enough, in its revenues one of the three wealthiest bishoprics in the kingdom, and in its local consequence it may be presumed, the first. From that candlestick less than fifty years before the light of Sherlock shone; how dim does that of Porteus appear in the comparison, and among his own cotemporary prelates, to many, as it appears to me, he holds but a second place. Not to speak of Paley, who to the imperishable shame of his church never reached the same ecclesiastical eminence, he must be accounted, I think, inferior to Douglas and Shipley and Law. How little do we see in him of the erudition of Lowth, or even of Hurd, and as little of the deep and vigorous thinking of Watson or Horsley. If, in the second point, the popularity of his sermons be regarded as the true criterion of that of the man,—and we must look beyond the sermons certainly to solve so perplexing an enigma,—one is led to doubt whether more signal good fortune has attended the volumes of any one of the celebrated preachers of his country. If the writer mistakes not, he has seen a reference to the *sixteenth* edition; while the sermons of James Foster hardly attained beyond a second,—Foster whom Pope had represented,

To excel
Ten metropolitans in preaching well.

The eulogium recurs in this connection with peculiar appropriateness; and hyperbolical though it seem, yet so far as a single dignitary can go towards the whole amount he may securely claim it.

And after all what are the sermons of Porteus? with much seriousness they are marked also by plain, good sense, never reaching however to very profound or glowing thought, to any high point, either of reason or of eloquence. We have more than a score probably of living divines among us, who would not feel extravagantly complimented by being said to write as well.

But though Porteus cannot rank among the greatest, yet his friends will claim for him a place among the most useful prelates of his church; and this claim none will be inclined to dispute. His episcopal career was signalized by nothing more than by his zeal for the respectful observance of the Lord's day; and when his particular location is remembered, he could not well, it must be thought, have imposed upon himself a more Herculean work. He gave one proof of this zeal in the letter which he addressed severally to three distinguished females of noble rank, the patrons of Sunday musical concerts, the tendency of which he looked upon as altogether mischievous. Another was in the memorable interview which he had with the Prince of Wales under whose name Sunday had been fixed upon as the day for a great military review. But in respect to this, after all that is said of the purity and loftiness of the Bishop's character, there are many, I must needs think, who will doubt whether it has gained or suffered most in the sequel of the story.—The bishop, it is stated, had been much impressed and alarmed by the growing profanation of the sacred day, and when the above annunciation appeared, concluded that there was no so effectual way of interposing a check to this downward course of the public morals, as aiming directly at what was the highest authority in manners as well as in government, and sought a private audience with the Prince. The circumstance in this affair, which is supposed to reflect peculiar honour upon him, arises from his having put in jeopardy by this step all his future favour at Court. But no such ill consequences followed. His Royal Highness received him and his representations, we are told, very graciously; and signified at once his readiness to appoint a different day from that which had at first been chosen; chosen probably from no reason but entire thoughtlessness in one to whom all days were alike. And while during this interview, adds the biographer, (I quote from memory) the Bishop contemplated his noble and ingenuous countenance, the index as he thought, of all princely qualities, he could not but felicitate the nation on the promise which these held out to it on some future day. To us who are happily placed beyond the sphere of such fascination and to whom the personal endowments of this heir-apparent are so notorious, these reflections of Porteus will appear in their true light, that is, as inexpressibly rediculous. And hardly any trivial circumstance could so forcibly show what we indeed do not need to be convinced of, the incalculable evil of that constitution of things by which the high places in church, are made so utterly dependent on the favor of those who hold the high places in state. What better proof of this can be found than in its perverting and debasing influence over one of the purest men and most boasted worthies of his communion; so that his mind was as wholly overpowered by the awakening sense of mere common propriety in his virtual sovereign, as if it were some signal act of royal condescension, or true greatness of soul?

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MR REED....I am glad to observe that a second edition of the UNITARIAN'S ANSWER has been published by the the New Bedford Book Association. It is a most valuable tract, and should be put in the way of all who are desirous to spread the knowledge of the grounds and reasons on which our views of religion rest. Those who saw the first edition are informed that twelve pages have been added to the second,—containing statements respecting the doctrines of atonement, and of total depravity, written in the same nervous strain by which the other parts were characterized. This adds much to the value of the publication, and renders it one of the most acceptable expositions of unitarianism in a small compass which is to be any where found.

The sum of $6031,98 has been received by the Treas. of the American Bible Society during the month of May,

New Church in Hanover St. The corner stone of the 'Trinitarian Congregational Church' in Hanover-st. was laid with religious ceremonies on Monday morning the 20th inst.

At 3 o'clock P. M. on Thursday next, the Anniversary discourse before the Domestic Missionary Society will be delivered in Park-st. Church by Rev. Mr Woodbridge of Hadley.

We learn by the Christian Freeman, that a new Society of liberal sentiments has been organised at Greenfield, in this state.

It will be perceived by the list of *acts of incorporation* of our Legislature in its session just closed, that a new Unitarian Society has been formed in Danvers.

NORTH AMERICAN REVIEW.—The friends of this truly national work will be pleased to learn that it continues to enjoy the most flattering success; and that the increase of subscibers during the last year has been much greater than at any former period. As proof of this fact, it needs only to be stated, that the number for January last is already out of print, and that a new edition of it is now in press. There is, in particular, a growing demand for it at the south and west. *Na. Gaz.*

The Literary fund of New-Hampshire, lately established by the Legislature of that State, consisting of the produce of a tax of a half per cent. on the capital stock of the banks in the State, now amounts to the sum of $21,973.

FROM LIBERIA. The brig Hunter, which sailed from Norfolk in January last, with the last emigrants to our African colony, returned to that port, 14th inst. Captain Peters, died on the homeward passage. The colonists who went out in her were landed in good health. The colony was in a thriving state, and its prospects quite cheering. Passengers, Rev. Mr Sampson, and Mrs. Draper (coloured people.)

MASSACHUSETTS LEGISLATURE.

SENATE.

Wednesday June 15. A message was read from the Governor relative to measures to prevent the detereoration of Cape Cod harbour;—refered to a joint commitee.

Several resolves passed; one of them was to choose a committee to consider the expediency of providing by a general law that all bank charters be placed on an equal and just foundation for the security of the public against conterfeiters and fraudulent speculators.

Thursday, June 16. The Senate met at 9 o'clock.

At a quarter before 10 o'clock the senate assembled in the Represenatatives chamber for the reception of Gen. Lafayette.

The Governor and Council having entered, His Excellency took the speaker's chair, and the settees in the centre of the house were occupied by strangers of distinction. The house was crowded, many of the seats being occupied by ladies.

A very appropriate address was made by his Excellency to the General, to which he replied in his usual prompt and expressive manner.

The General was afterwards introduced to many gentlemen of distinction and the convention separated.

Bills passed to be engrossed respecting the Boston fire department—and the Charlestown Navy Yard boundaries.

A small gratuity was voted to defray the expenses of the survivors of the Bunker Hill Battle, in visiting Charlestown, at the late celebration.

Friday, June 17. No business of importance was done this day, as the senate adjourned early to attend the Anniversary celebration of Bunker-Hill Battle.

Saturday June 18. The Senate held two sessions to day, and passed on a large number of bills, chiefly of a private and local nature.

At four o'clock P. M. the Senate sat as a high court of impeachment, in the case of Samuel Blagge Esq. Notary Public. On being arraigned he plead not guilty, and the second Wednesday of Jan. next was appointed for his trial.

At 8 o'clock on Satuday evening the Secretary came in with a mesage from his excellency stating that he had approved of *fifty five* acts passed during the present session of the Legislature. Thirty of these were incorporation acts of Societies and private companies. After reading the heads of acts, the Secretary stated that it was the pleasure of his excellency with the advic of the council to prorogue the General Court, to the first Wednesday of January next.

HOUSE.

Wednesday, June 15. Leave for several bills was given, and certain petitioners had leave to withdraw. Eight bills of a private nature passed to be engrossed.

Thursday, June 16. The forenoon of this day was occupied as will be perceived by the Journal of the proceedings of the senate, in the reception of Gen. LAFAYETTE. Some arrangements were made relative to the impeachment of Samuel Blagge.

Thursday, P. M. The business of the House was mostly on subjects of private interest. Many subjects were referred to next session.

In the House of Representatives resolves passed to have the State House painted and repaired. Several minor resolves passed, and several bills which we have not room to specify were referred to the next session.

The Committe of Finance were directed to make estimates of the expenses of the present political year.

Friday, June 17. The committee on the Judiciary reported articles of impeachment against Samuel Blagge.

Finishing Business. Bills to incorporate the Manufacturers' and Mechanics' Bank in Nantucket; to incorporate the First Congregational Society in Southwick; to incorporate the Trustees of the Burley Education Fund in Ipswich—passed to be enacted.

General Intelligence.

BUNKER HILL MONUMENT.

On Friday the 17th inst. the half century Anniversary of the Battle of Bunker Hill, was celebrated, and the corner stone laid of a monument to be erected in memory of the brave and devoted men who on the 17th of June, 1775, poured out their blood on that ever memorable spot in defence of their homes and their liberties. It was a day never to be forgotten, and the immense collection of people who assembled on this anniversary from all parts of New-England, and from most of the states in the union, evinced the deep and absorbing interest that was felt throughout our country in reviving the recollection of the day, and in assisting in the ceremonies designated to perpetuate the memory of an event that stands so conspicuous in the history of our national emancipation.

The number of people assembled on the occasion, has been variously estimated, but could not, probably, have been less than ONE HUNDRED AND FIFTY THOUSAND. The day was uncommonly fine, and considering the vast multitude that was assembled, the sober and orderly deportment of the whole was a subject of pleasant and grateful recollection to every friend of our free and happy country.

The procession formed at the State House in Boston, at 10 o'clock, under the direction of Brig. Gen. Lyman, and moved in ranks of six deep, extending from the State House to Charlestown bridge.

The following was the order of the procession:

The military Escort.

The Survivors of the Battle, about forty in number, in eight barouches and carriages, each wearing a badge,—*Bunker-Hill, June* 17, 1775,—and some bearing the implements of war they used in the fight.

These were followed by between one and two hundred Revolutionary Officers and Soldiers.

The Bunker-Hill Monument Association.

The Masonic Fraternity.

Hon. Mr Webster, President, and other officers of the B. H. M. Association.

The Rev. Dr Kirkland, the Rev. Mr Thaxter, (a revolutionary chaplain) and the Rev. Mr Walker, chaplains of the day.

Directors and Committees of the Association.

GENERAL LAFAYETTE
In a coach and four; accompanied by Gen. Lallemand, of Philadelphia.

Mr. George Washington Lafayette, and the General's suit in a Carriage.

His Excellency, the Governor.

The Hon. Council, Senate, and House of Representatives, accompanied by the adjutant General, Secretary, Treasurer, &c.

Governor Fenner, the Secretary of War of the United States and others

Delegations from the Pilgrim Society in Plymouth.

Officers of the United States Navy and Army, and of the Militia in Uniform.

Citizens.

In this order the whole proceeded from the State-House, about half past 10, and passed through Park, Common, School, Washington, Union, Hanover, and Prince-streets, to Charles-River Bridge, and from thence through Maine, Green, and High-streets, in Charlestown, to the Monumental Square.

Having arrived at the site of the intended Monument, the various sections of the procession formed into squares around it, and the Corner Stone was then laid with Masonic ceremonies.

The following deposits were made in the cavity of the Stone:—

1. The official account of the battle of Bunker Hill, by the Provincial Congress of Massachusetts bay.
2. Official account, by General Gage. [*Both written on parchment, and presented by Mr John F. Elliot.*]
3. All the printed accounts of the battle, viz. by Samuel Swett, by H. Dearborn, Major General U. S. A.—and by a Bostonian (Alden Bradford, Esq.)
4. Plan of the battle, and a plan of Charlestown.
5. Circular letter of Bunker hill Monument Association, by Edward Everett.

6. Address of Bunker Hill Monument Association, by William Sullivan.

7. Account of the battle of Lexington in an address delivered at Concord, by Edward Everett.

8. Life of Josiah Quincy, jun. containing letters and *fac similies* of the writing of revolutionary characters.

9. Coins of the United States.

10 *Medals* of distinguished persons connected with America, presented by the Hon. Thomas L. Winthrop. *The Medals bore the following inscriptions, viz:*

Comitia Americana
GEORGIO WASHINGTON,
Supremo Duci Exercituum, Adsertori Liberatis.
Hostibus Primo Fugatis;
Bostonia Recuperatæ xvii. Martii MDCCLXXVI.

BENJ. FRANKLIN,
Natus Boston, xvii Jan. MDCCVI.
"Eripuit, Cælo Fulmen, Sceptrumque Tyrannis."

CHRISTOPHORUS COLUMBUS.
Natus An. MCCCCXLII. Cogureti ad Genuam,
Obiit in Valle Oleti. Apud Hispanos, An. MDVI.

Comitia Americana
GULIELMO WASHINGTON,
Legionis Equit: Præfecto.
Quod parva militum manu strenue prosecutus hostes, virtutis ingenitæ præclarum specimen dedit,
In Pugna ad Cowpens, Jan. xvii MDCCLXXVI.

Comitia Americana
JOH. EGAR HOWARD,
Legionis Peditum Præfecto.
Quod in nutantem hostium aciem subito irruens, præclarum bellicæ virtutis specimen dedit, in Pugna ad Cowpens,
xvii Jan. MDCCLXXVI.

THADDEUS KOSCIUSZKO,
Natus An. MDCCXLVI. Siehnowier Ducat Lithariæ in Polonia: Obiit An. MDCCCXVII.

Comitia Americana
JOANNI PAVLO JONES,
Præfecto Classis.
Hostium Navibus Captis aut Fvgætis ad oram Sevtiæ,
xxii Sept. MDCCLXXVIII.

11. A fragment of the *Plymouth Rock.*

12. One of each of the newspapers of the week.

13. Specimens of *Old Continental Money*, presented by Messrs. Lemuel Blake and Ebenezer Clough, and by Major Bass.

14. The Silver Plate.

INSCRIPTION.

On the XVII day of June, MDCCCXXV, at the request of the Bunker Hill Monument Association, the Most Worshipful John Abbot, Grand Master of Masons in Masachuretts, did, in the presence of Gen. LAFAYETTE, lay the Corner Stone of a MONUMENT to testify the gratitude of the present generation to their Fathers, who on the 17th June, 1775, here fought in the cause of their country, and of free institutions, the memorable BATTLE OF BUNKER HILL, and with their blood vindicated for their posterity the privileges and happiness this land has since enjoyed.

These articles were deposited in a leaden box, and covered with melted wax;—the top of the box being soldered and secured. This was put into another leaden box, somewhat larger; the insterstice filled with pitch, and the box hermetically secured. Thus prepared, it was placed on a large fragment of granite, and the Corner Stone having an excavation adapted to the box, was lowered, by operative Masons, over it, so as to receive it, and was then strongly fastened by iron clamps to the subjacent granite.

After this ceremony was concluded, the procession proceeded to a semicircular awning on the northen brow of the Hill, in front of which, an extensive area was covered with seats for the accommodation of the auditors.

The exercises commenced with the following Hymn written for the occasion.

HYMN.

By Rev. John Pierpont.——Tune—"Old Hundred."

O, is not this a holy spot!
'Tis the high place of Freedom's birth;—
God of our Fathers! is it not
The holiest spot of all the earth?

Quenched is thy flame on Horeb's side;
The robber roams o'er Sinai now;
And those old men, thy seers, abide
No more on Zion's mournful brow.

But on *this* hill thou, Lord, hast dwelt,
Since round its head the war-cloud curled,
And wrapped our fathers, where they knelt
In prayer and battle for a world.

Here sleeps their dust; 'tis holy ground;
And we, the children of the brave,
From the four winds are gathered round,
To lay our offering on their grave.

Free as the winds around us blow,
Free as yon waves below us spread,
We rear a pile, that long shall throw
Its shadow on their sacred bed.

But on their *deeds* no shade shall fall,
While e'er their couch thy sun shall flame;
Thine ear was bowed to hear their call,
And thy right hand shall guard their fame.

The Hymn was followed by prayers.

"The prayers" says the Salem Observer, "by the old revolutionary chaplin, Mr Thaxter, whose head was white, whose limbs tottered, and whose voice had the tremulousness of old age, were, from innumerable associations, most affecting. The fire of revolutionary patriotism was still burning under the accumulated snows of years; and you could perceive that his heart was still active with those generous and powerful pulsations, which prompted him against innumerable discouragements, to devote himself in the most fearful hour of her calamity to the cause of his country.

No remarks of ours could do justice to the Oration, or Address by Mr Webster, we shall therefore only say that it was worthy of the man, and the occasion, and that the public will soon receive it from the press.

The public exercises closed with a prayer by Rev. Mr Walker of Charlestown, and the following Hymn composed for the occasion

HYMN.

By Rev. James Flint.——Tune—"St Martin's."

O Glorious day! that saw the array
Of freemen in their might,
When here they stood, unused to blood
Yet dared the unequal fight.

The sons are met to own the debt
Due to their father's fame;
And here they place the column's base
To bear their deathless name.

'Tis not that here the victor's cheer
Rung o'er the falling foe,—
That earth here drank of many a rank
Th' life-blood's gushing flow;

The pledge here given to earth and heaven,
Freemen to live or die—
This gives their fame its sacred claim
To immortality.

To God, who willed a state to build,
Based on the rights of man,
Glory we give who this day live
To hail th' accomplished plan.

After the exercises, the subscribers and invited guests, amounting to about 4000 dined on Bunker Hill.

Several fine odes were written for the occasion, for which we have not room.

The following regular toasts were given:—

TOASTS.

1st. *The 17th of June*, 1775.—The marble may moulder; but while a heart beats in an American's bosom, there will be a *tablet* from which the record of that day's glory shall never be effaced.

2d. *The Militia.* What more than to name the spot whereon we stand, to proclaim its character to the world.

3d *The Committee of Safety*—The early guardians of our nation's rights; fearless, as faithful in the execution of their trust.

4th. *The Martyrs of Bunker Hill Battle.*—We inhale the air they breathed; we tread the ground they trod; we surround the altar where there lives were offered; we swear devotion to their cause!

5th. *Bunker Hill Monument.*—Its proud summit shall brighten with the morning's *first* beam, and the evening's last ray; it shall glow with a still richer and purer light in speaking *their* deeds who repose beneath it.

6th *Survivors of Bunker Hill Battle.*—The *gloom* of *that* day may dwell on your recollection; but in the *brightness* of *this*, they feel, that they fought under the auspices of Heaven.

GOVERNOR TROUP, in a late Message to the Legislature of Georgia, has come out in a very bold and criminating manner against the General Government, and in some places uses language, which had we not heard something of the man before would utterly surprize us, as coming from the first magistrate of a highly respectable state.

If we had not been prepared by the past, to expect almost any thing from the man, what should we think of such paragraphs as the following, addressed by the chief magistrate to his constituents, and referng to the General Government?

"Temporize no longer—make known your resolution that this subject shall not be touched by them, but at their peril."

"I entreat you, therefore, most earnestly, now that it is not too late, to step forth, and having exhausted the argument, to stand by your arms!

The editor of the National Journal, alluding to this message says:

"If such a document had been published by a national government, public opinion would have regarded it as a manifesto, preliminary to a declaration of war; and we may be allowed to doubt whether it is not, in the present instance, intended to bear that character."

The best account we have seen of the controversy between the Indians and the Government of Georgia, and of the present feelings and determinations of the majority of the Indians in relation to their removal, is found in a letter to a gentle man residing at the South, lately published in the New-York Observer. We regret that we have not room for it this week.

The following Postscript appeared in the last Northampton Gazette.

Between four and five o'clock this afternoon after more than a third of our papers were printed, this town was visited with a violent gale of wind accompanied with heavy rain.—We regret to state that the frame of the new meeting house, the raising of which was commenced this morning and nearly completed, was prostrated and two men wounded. We fear that much damage has been done to the crops, &c.

Tuesday, 9 o'clock P. M.

AMERICAN IMITATION LEGHORN.—We have recently seen at the store of Mr David Ayres, of Ithaca, several specimens of the *Grass Hats*, which for fineness of braid, texture and colour, are equal, if not superior to the imported Leghorns, and are offered about 25 per cent cheaper. Mr Ayres informs us that he had about sixty persons, between the age of 8 and 60 years, employed in this business. They are manufactured in private families and principally in the towns of Berkshire and Caroline. The industry and enterprise brought into active and profitable operation by this business is highly creditable to all concerned. *N. Y. paper.*

INTERNAL IMPROVEMENT. No small degree of feeling prevails in Vemont on this important subject. Several meetings have been holden in this Village on the subject of a water communication from the Connecticut to Lake Champlain, and a committee appointed for the purpose have explored routes from Onion river through the towns of Plainfield, Marshfield and Groton to Well's river in Newbury; and from the valley of the Onion river through the gulph, in Williamstown.—The Report from this committee will be given in a future paper. Either of the routes are said to be practicable.—To the inhabitants of this state, New Hampshire and Massachusetts, and especially to the commercial consequence of Boston, this subject must be one of vast importance.

Vt. Watchman.

INDIAN HOSTILITY. *Milledgeville, June 7.*—We understand that hostile intentions have been manifested by the Indians opposite the counties of Dooly and Early. Considerable alarm prevails among the white inhabitants. They had collected together and were about building a fort in Early county. Despatches were received by the Governor yesterday by express. They were laid before the Legislature immediately, and referred to the committee on the State of the Republic. A report from the committee was expected to be laid before the Legislature at 5 o'clock.

The Mexican Congress have passed a law abolishing all titles of nobility throughout the confederation. A circumstance has lately occurred in Mexico, which tends to show that the people will no longer blindly and implicitly yield to the authority of the priests. A criminal who had assassinated six persons, fled for refuge to the church immediately after the murder, he was confessed and absolved by the priest who endeavoured to protect him from the officers of justice. After apppeals to both civil and ecclesiastical courts, he was sentenced to be executed, and was publicly shot.

The remains of the late Daniel D. Tompkins, Esq. were on Monday 11th inst. attended to the place of interment, by numerous relatives, friends, and an immense concourse of citizens. The corpse reached the city on board the steam boat Nautilus at about five o'clock. The flags of our forts and vessels were hoisted half mast, and minute guns were fired from them, and from the Revenue Cutter. The members of the Court of Errors, now in session at our City Hall, and indeed all the official characters of the city, including the Mayor and Corporation, paid their last respects to the deceased whose amiable character and public services will never be forgotten by a grateful people. *N. Y. Gaz.*

LAFAYETTE'S PAPERS. We are happy to learn that a trunk of Gen. Lafayette's sunk in the steam boat on the Ohio, has been recovered, as it is believed, to be the one containing his most valuable papers. It is on its way from Baltimore to Boston, in charge of Dr Waterhouse.

Mr Webster's Oration, we learn with great pleasure, will be published in the course of the present week, by Cummings, Hilliard & Co. who pay for it, to the Directors of the Bunker Hill Monument Association, the sum of $600.

We learn, says the National Journal, that Governor Cass met the deputations of Indians from the Arkansas, at Wapaghkonetta, about the 20th ultimo, but did not effect the objects of those from the West, in obtaining the consent of their friends to join them there.

ACCIDENTS. A man by the name of Blake, from N. H. was instantly killed on Wednesday evening by a fall from the fourth story window of a store in broad street, on which he was at work.

We learn also that a man was killed, on Fort Independence on Satuday, by the accidental discharge of a cannon, while he was ramming down the charge.

We understand that Lieut. Governor Morton has been nominated to fill the vacancy on the bench of the Supreme Court of this Commonwealth.—The nomination will be acted upon at the session of the Council in July.—*Wor. Spy.*

A frigate of 44 guns was launched at Washington on the 16th inst. and it is said, to be fitted to carry Gen. Lafayette and suite to France. She has an elliptical stern, measures 1600 tons and has been called the Brandywine, in commemoration of the of the scene where General Lafayette lost his first blood the in Revolutionary War.

CANAL IN VERMONT. A meeting was held at Montpelier, on the 17th ult. at which a committee of five gentlemen was appointed to explore the country between Lake Champlain and Connecticut river to ascertain the practicability of uniting their waters by a navigable canal.

Another meeting is to be held to consider this subject, to which the inhabitants of the five central counties have been invited to send delegates. *Adv.*

FOREIGN NEWS.

LONDON, May 10.—The Blossom 28, Capt. F. W. Beechy, is fitted for a scientific voyage to Beering's Straits, having in view, principally, to communicate with and afford succour to Capt. Perry should he succeed in making the North West passage to the Pacific.

Late advices from Spain represent the spirit of disorder as revivng in proportion as the French army recedes from the interior. A general expectation of civil war prevails throughout the provinces—for which, the retirement of the French army will be the signal. *D. Adv.*

FROM GREECE. The Oriental Spectator announces that the Austrian government schooner Arethusa, arrived at Smyrna March 29, bringing intelligence that Ibraim Pacha, after having landed at Modon with the first division, had been to visit Coron, whence he had returned, bringing a number of prisoners and cattle, and that on the 14th and 15 of March, the second division, of 9000 men, also effected its landing at Modon, on the sight of whom the few Greek who were assembled in that quarter dispersed. Immediately after the landing of the troops, the squadron set sail for Prevesa, where it was to take on board 6000 Albanians, to transport them to Modon.

ZANTE, March 30. The Egyptian army, which landed on the northern side of Messenia, to the number of 8,000 men, among whom were about a hundred Piedemontese and French men, who had composed part of the battalion which presented itself before the Duke of Angouleme at the passage of the Bidassoa, has been routed by the Greeks. Having advanced towards Navarin, a part of that army was beaten in the defiles of Mt. St Nicolas, the 8th of this month, whilst the other lost its park of artillery, composed of 15 field pieces, in the olive region. After these checks, by which the enemy lost 1100 men, killed and wounded, he was obliged to throw himself into the fortresses of Modon and Coron. Since then, the Greeks have captured several transports and provision vessels. Sickness also begins to prevail in the Egyptian army, and if it be true, that the English have appointed cruisers before Alexandria, in order to obtain redress of some grievances of which they accuse Mahomet Ali, the Peloponesus may possibly become the tomb of his son Ibrahim Pacha.

Patras is again narrowly blockaded by sea and land. Churschil Pacha, it is known, has not yet been able to assemble 6 thousand men at his head quarters at Arte. Omer Brionis, who secretly traverses his projects, resides sometimes at Berat and sometimes at Janina. The Pacha of Scodra has absolutely refused to march this year, and the Guegues, who have been twice beaten in Etolia, will remain in their mountains.

Dervisch Pacha has not 10,000 men under his standards.—Odysseus, on whom he counted, is said to be abandoned by his soldiers. Troops have been sent to seize him, wandering as he now is, in the mountains of Parnassus.

The Greek squadron, commanded by Micalis Vocos, sailed towards Hydra, on the 14th instant, in the hope of meeting the Captain Pacha, and preventing his succouring Patras.—The chief has, it is known, 5 or 6000 Asiatic troops on board his fleet. Every thing indicates that this will terminate like the preceding campaigns of the Greeks.

The Spectator Oriental of April 1, says that the Greek General Ulysses, who had embraced the Turkish cause, had set out from Negropont with 700 soldiers, whom the Pacha had confided to him, he having left his family as hostages.—A letter in the Spectator, dated Athens, Feb. 28, says that Goura, who was at Corinth with 2 or 3000 men, was regarded as the protector of liberty, and the firmest support of the government. He had gained a victory over Horcandopulo, at the village of St. George, and over Colocotroni at Tripolitza, and the greater part of the rebel chiefs had submitted to him.

Accounts from Leghorn state that Prince Mavrocordatus, one of the members of the Greek government, has received an indirect proposition of the mediation of the Russian government as to the war between Greece and the Porte. The Prince immediately laid this proposition before the Senate, who resolved they would listen to no offer of mediation, unless attended with a distinct avowal of the right of the Greeks to choose their own form of government.

LONDON, May 14. The Allgemeine Zeitung announces, in an article from Constantinople, that Gen. Guilleminot is on the point of concluding a Treaty between France and the Porte, securing to France exclusive commercial privileges. The Turks, it is added, are indignant at England, and the opposition of the English ambassador to this measure has been fruitless.

Extract of a letter from Malta, April 11; A vessel arrived here in four days from Calamata, brings the intelligence of a complete victory, gained by the Greeks, at Modon. Three thousand Egyptians were killed, and many taken prisoners. Among the latter was a French General of distinction, who was in the pay of the Viceroy of Egypt. The Greeks lost fifty men. The President Conduriottis, at the head of 12, 000 men, is marching towards Patras.

SMYRNA, March 29. Pietro Bey, another of the Greek Chiefs, is said to have joined the Turks in the Morea, and the taking of Navarino and Calamata is confirmed from all quarters. The Blockade of Patras is also raised.

A letter from Athens states—Odyseus, the Greek Chief, was quietly waiting at his fortified grotto for some change of circumstances favourable to his designs.

Nine vessels were to sail, during May and June, from Cork for Quebec, with 2000 emigrants with their families.

The Catholic Bill passed the House of Commons by a majority of 21.

The emperor of Russia had remitted 100,000 florins to the committee at the Hague for the sufferers by the late inundation.

TO CORRESPONDENTS. Two communications from E. are on hand, for which we have not room this week.

H. A. is received. Also B. C. The communication of our correspondent on *Education* will appear next week.

"A serious Enquirer after Truth" is received and will be inserted.

Our correspondent CEPHAS is thanked for his able communication, and respectfully solicited to continue his favours

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INSTALLED,

Over the Congregational Church, in Baldwin, 1st of June, 1825, Rev. NOAH EMERSON. Introductory prayer, by the Rev. P. Chapin, of Pownal—Sermon, from Numbers, 27. 16, 17, by Rev. Reuben Emerson, of Reading, Mass. Installing prayer, by Rev. G. Kellogg, of Windham; Charge, to the Pastor, by Rev. D. Marrett, of Standish—and to the church and people by Rev. L. Loring, of Buxton—Right hand of fellowship, by Rev. C. Freeman, of Limerick—Concluding prayer, by Rev. A. Cummings, of North-Yarmouth.

MARRIAGES.

In this city, on Sunday evening, by the Rev Mr Ware, William O. Hollis, to Miss Hannah S. Pratt.

In Watertown, John B. Dana, merchant, of Cambridge, to Miss Ann Coolidge, of W.

In this city, on Sunday evening, by Rev. Dr Lowell, Mr Job W. Tyler to Miss Sarah A. Cobb.

On Sunday morning, by the Rev. Mr Sharp, Mr Joseph B. Jenkins to Miss Lydia N. Robinson.

In Bangor, Me. John Ruggles, Esq. Speaker of the House of Representatives of that State, to Miss Margaret George.

In New York city, Robert Ustick Lang, Esqr. Junior editor of the New-York Gazette, to Miss Mary Carr.

In Kenebunk-Port, Mr Nathaniel Snow, mer. of Saco, to Miss Alice, daughter of Stephen Perkins, Esq. of the former place.

DEATHS.

On Friday evening, the 10th June, at his late residence, on the Germantown Road, near the Rising Sun Tavern, after a short illness Dr O. HUMBERT, latterly passed by the name *Sylvan Gardener*—well known in the city and county of Philadelphia, N. York, Long Island, Connecticut, Boston, and most other places on the Continent of America, for upwards of twenty years past, for his benevolence and charity, gratuitously distributing his medicine, and curing and relieving many of his fellow mortals—refusing to receive any remuneration. He was as eccentric as he was good, benevolent and humble, and his last days were as deplorable as his former were great and charitable. He was missing three days by his neighbours, living a secluded life, not a single living being with him; they became uneasy, and called for a Magistrate, Mr Boileau, of Kensington, who had the doors forced open, and found him lying on the floor, speechless and destitute of help or any comfort whatever—literally starving to death, not a single individual of his former numerous patients and friends to give him even a drink of water; in which situation he lingered seven days, from the third to the tenth inst. when he breathed his last about 8 o'clock in the evening, unknown to his friends. His whole life was a compound of mystery, both as to his origin, country, or age; he is supposed to be upwards of 100 years old; he was buried in the Kensington Grave Yard, attended by a few of his friends, who accidently heard of his decease. *Philad. paper.*

Last week, in Hartford, (Con.) John Mosely, an aged coloured man, well known for his industry, prudence, and integrity. Having no relations, he devoted his property to charitable objects, and by his will he gave to the Hartford Female Beneficent Society $1000; to the American Colonization Society $200; to the American Education Society $100; and, after other legacies, the residue of his estate to the Domestic Missionary Society of Connecticut.

At his residence on Staten Island, on Saturday evening last, after a long and painfull illness, DANIEL D. TOMPKINS, Esq. late Vice President of the United States, in the 51st year of his age.

At New York, Rev. JOHN SUMMERFIELD, a distinguished and eloquent Methodist Preacher, aged 27.

Near Rome, in May, Marie Paulina, second sister of the late Napoleon Buonaparte. She was born the 20th October, 1780, and created Princess and Duchess of Guastalla in 1806, and in 1803, married Camille, Prince of Borghese, Prince and Duke of Guastalla, one of Buonaparte's Grand Dignitaries, and who served him in the quality of Governor General of the Departments beyond the Alps, during his short and extravagant reign.

In Wilbraham, Capt. Stewart Bebee, aged 71.,

In Longmeadow, Col. Gideon Burt, aged 82, a revolutionary soldier.

In Dedham, on the 17th instant, Samuel H. Deane, Esq. aged 58.

In Cambridge-port, Partridge, only child of Mr Augustus Richardson, aged 9 months.

In Summersworth, N. H. Alexander Roberts, printer, late of Boston, aged 25.

In this city, Sunday morning last, Mr John F. Noble, aged 50. years.

At Charlestown, Mr Cotton Center, aged 62.—Sailing master Shubael Downs, of the U. S. navy.

In Amherst, N. H. Mr Samuel Fowle, formerly of Woburn, aged 72.—He died of a wound received at the Battle of Bunker Hill.

At Natchez, Miss. in January last, William R. Smith, Esq. a graduate at Harvard University in the class of 1820.

On the 11th instant, at Fort Independence, Mr James Boyd, of the army, aged 28, a native of Philadelphia.

At Smyrna, April 4th, Mr George W. Hutchings, late of Boston, aged 20.

In Portsmouth, on Sunday morning, after a long and distressing sickness, Miss Mary Sherburne, daughter of the late Henry Sherburne, Esq. aged 64,—Miss Hannah Philips, 62, daughter of the late Capt. John P.

WEEKLY REPORT OF DEATHS IN BOSTON,

Ending June 18th; from the Health Office Returns.

June 11. John Donalds, 13 mo; Joseph T. Lesseur, 2 1-2; Joseph Chandler, 3. 12th.—Sally Shed; Isaac Thomas. 13th.—Solomon Adams, 79; Joseph Jeffries, 39; Hiram Coburn, 50; Sarah R. Butler, 32; Helen K. Freeman, 10; James E. Baldwin, 5; Mary R. Trevett, 19; 14th.—Lucy W. Watson, 14; Thankful Andrews, 51. 15th.—Caroline A. Fuller, 10 mo; Mary E. Connell, 1 week; Edward Benson, 51; ——Valentine; Albert H. Badger, 18; Phinehas Parker, jr. 3 1-2; John Chafeen, 17 mo; —— Ordway. 17th.—Patty Webber, 40; James Shannon, 3 weeks; James Mc Claughlin, 8 mo. 18th. Harriet Buroughs.

CHURCH IN PURCHASE STREET.

THE Members of the Corporation styled, *The Congregational Church in Purchase Street, in the city of Boston*, are hereby notified to attend the first meeting of said Corporation, on Saturday, 25th current, at seven o'clock P. M. at the *Commercial Coffee House*, Milk street; to agree upon the mode of calling other meetings; to elect a Clerk and Treasurer; such other Officers and Committees as may be necessary; to establish rules and by-laws; and to transact such other business as may legally come before them.

JNO. DAVIS,
CHARLES G. LORING,
LEWIS TAPPAN,
June 25.

RESIGNATION.

RESIGNATION, an American Novel, by a Lady, in two volumes. The subscribers to this work are respectfully informed that their volumes may be obtained at No. 21, Milk-street. This work is for sale at the Counting room of the Christian Register, and at the Book Stores generally

WILLIAM BROOKS.

TENDERS his thanks to the Parents and Guardians of the Children, who have been placed under his instruction the last year, and solicits a share of the public patronage. His School is open for the reception of Masters and Misses, at No. 9, Washington-Place, Fort-Hill.

He teaches Reading, Writing, Arithmetic, English Grammar; also Analysis of sentences with rules for pointing the same; also Geography, with the use of the Atlas and Globes, with a solution of problems; also History, Astronomy, Natura. Philosophy, Rhetoric, Logic, &c.

He has emyployed an instructress to teach painting on velvet and paper, and all the branches of Needle-work.

N. B. Terms reasonable, and made known at his school No. 9, Washington Place.

Boston, May 28, 1825.

ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Munroe & Francis*, and the Booksellers generally, a small book intended for children, entitled *Robert Fowle.*

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

CHANNING'S SERMON.

A FEW copies of the Second Baltimore edition of Dr Channing's Sermon at the ordination of Rev. Mr Sparks, are just received at this office. This is the handsomest edition that has been published, and contains all the written performances of the occasion.

☞ On hand a few copies of the *Eleventh* edition, of this Sermon, cheap for distribution.

Also Channing's Sermon at the ordination of the Rev. Mr Gannett.—Eddy's Reasons.

TWO NATURES.

FOR sale at this office, "An Essay on the Two Natures of Christ,"—from the Unitarian Miscellany.

REMARKS ON SEPULTURE.

A FEW Copies for sale at this Office of "Remarks on the Dangers and Duties of SEPULTURE, or Security for the living with respect and repose for the dead. By a Fellow of the Massachusetts Medical Society."

POETRY.

FROM WORDSWORTH'S "EXCURSION."

Man is of dust; ethereal hopes are his,
Which, when they should sustain themselves aloft
Want due consistence; like a pillar of smoke,
That, with majestic energy, from earth
Rises, but having reached the thinner air,
Melts and dissolves, and is no longer seen.
* * * * * * * * *
One adequate support
For the calamities of mortal life
Exists, one only; an assured belief,
That the procession of our fate, howe'er
Sad and disturbed, is ordered by a being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.
The darts of anguish *fix* not, where the seat
Of suffering hath been thoroughly fortified
By acquiescence in the will supreme
For time and for eternity; by faith,
Faith absolute in God, including hope,
And the defence that lies in boundless love
Of his perfections; with habitual dread
Of aught unworthily conceived, endured
Impatiently, ill done, or left undone,
To the dishonour of His holy name.

Miscellaneous.

FOR THE CHRISTIAN REGISTER.

BUNKER HILL MONUMENT.

We have witnessed in the week which has passed by us, one of those days of public relaxation and excitement, which appear to be annually making deeper inroads on the sober and industrious habits of the community. The corner stone of an edifice was laid, expressly designed as a triumphant monument of a battle, which is supposed to evince, in a special manner, the prowess of our forefathers, and to have given that encouragement to resistance which led to the liberation and independence of our country. The occasion is extraordinary; and such circumstances conspire to confer on it a peculiar interest, that it exerts a louder call on the curiosity and sympathies of our citizens near and distant, than has been made by any other occasion for a great length of time. Our national feelings are enlisted, and all classes, in their eagerness to exhibit them, rush into the vortex of the resistless mania. It is not only the ambitious youth whose vanity is to be gratified by the exhibition of his arms and equipments in the ranks; nor merely the restless politician, whose incense to party-power demands the increasing fuel of popular excitement, who are seen exclusively actors in this drama—but the great, the wealthy, the learned, the religious, the respectable, magistrates and legislators, philosophers and divines, all, all are seen crowding the ranks of pageantry and hurrying unresistingly along with the stream of popular illusion. Men bowing down under the weight of years, forget the solemn realities of the world which is close pressing upon them, in the enchantments of a day of worldly pomp—and even the minister of the Gospel, while from his sacred desk he warns you against the idolatrous ascription of political changes to human power, passes no censure on your pagan ceremonies, and unchristian triumphs, and even perhaps teaches you to regard the sanguinary scene you celebrate, as the work of a God of peace and love.

In the midst of this wide spread and enticing delusion, it becomes the serious christian to pause, and ask himself, if the splendid scene before him, consists with the humble, unostentatious religion professed by the actors in it—whether it conforms to the precepts of that master they profess to obey, and whether its tendency is to promote or to obstruct the growth of piety and morality in the mass of his fellow-christians. These questions probably seldom asked or thought of by the spectators of popular parade, are momentous ones; for although there are doubtless multitudes who would receive them on deaf or careless ears, it is to be hoped there are many who would recoil from such celebrations, if fully convinced that they were opposed to christianity; and who though custom or propensity might prevent them from perceiving a violation of christian law, would never be induced by them to an open and known defiance of it. It becomes the rational patriot to inquire whether triumph not earned, or magnificent celebrations of common events do not attract contempt instead of honour from other nations and whether the re-excitement of national jealousies which time had begun to allay, does not prepare hostility and insecurity for his country rather than promote its peace and prosperity. I shall offer some considerations on these questions which are earnestly recommended to the attention of considerate christians.

1. The celebration in question and the monument it commences are avowedly triumphal; on this a serious political question may be raised whether there is really cause for triumph.—Whatever may have been the merits of the defence of the works on Bunker Hill, the result was a decided defeat, and a defeat does not seem worthy such a celebration as we have lately witnessed, or such a gigantic structure as is proposed to commemorate it. Will not such a preposterous triumph expose us to the derision of all other people who view it simply as a defeat? But I would not have it thought that I consider this question of much importance. In a religious point of view, a triumph for a defeat or for a victory are equally objectionable; but I bring forward this circumstance because it deprives us of the usual pretences for triumph, and the usual sophistry by which we disguise its barbarity. As it is not pretended that the field of battle was ultimately retained by our countrymen, the only cause of triumph seems to be that so many of its assailants were destroyed; and I ask the wise, the pious, the benevolent of this enlightened land, if they moved in long and splendid procession, if they erect a lofty and durable monument in token of their joy that so many of their fellow beings, responsible and immortal as themselves, were precipitated from a work of violence and slaughter into the retributions of eternity? if not, for what is there triumph? But a vastly more important consideration now presses upon us: the effect of triumphal celebrations on national spirit and feeling—they inflate the minds of the people with a Quixotic appreciation of their own valour and power, and ability to intimidate other nations—a disposition we have seen abundantly manifested since the last war with which it pleased Divine providence to chastise us. They lead us to overlook the Divine source of all power and protection and the influence of concilliatory conduct, and to rest too confidently on human means of coercion—to erect fortifications, and build navies, and create military establishments,—glaring violations of Gospel precepts, provokers of renewed hostilities, fruitful nurseries of impiety, violence, and vice; they perpetuate the absurd distinction between men of a common nature, divided by a dissimilarity of language or a geographical boundary which separate nations and encourage that spirit of hostile feeling to one, and false patriotism to the other, which has ever been a prolific source of war; and they produce a jealous mortification or resentment in the nation triumphed over, equally unfavourable to peace. All these considerations apply with peculiar force to the celebration we are reviewing considered as a triumph.

2. The next objection to the monument erecting is the waste of money it occasions; an enormous sum, we are told, is collected, and more demanded for its completion. Now we have many institutions of a religious and benevolent character, Bible Societies, Missionary Societies, Schools, Hospitals, and various other institutions for the diffusion of knowledge and piety, or the relief of distress, and it would be injustice to say that these institutions are not liberally patronised. But ask the conductors of them what is their progress; they will each and all tell you it is limited by the want of funds, that much more could be expended advantageously than can yet be obtained, and when, to supply the defect, each institution respectively applies to those who have not yet patronised it, is met by the allegation that so much is already applied to other objects, as to leave nothing which could be with prudence or propriety spared for it. Now I ask with what consistency can benevolent christians make such a plea against institutions of real benefit to mankind, while they contribute vast sums to the erection of an useless memorial of national vanity? sums, which if divided would at once supply all the wants of all the charitable institutions among us. It is said that bounty to political objects causes no diminution of religious charities; but rather that an increase of religious liberality will flow from the increased generosity of habit, which political donations will foster. But it is not parsimony, but error and delusion which turns the hand of opulent bounty from beneficence to vanity, and if the judgment of the wealthy could be so corrected that they could discern what it is that constitutes the real excellence of human nature and most contributes to human amelioration, their taste might be purified and elevated, they might be brought to find greater delight in the cultivation of piety and benevolence, than all the fleeting cloying splendors of political grandeur; and the pecuniary streams now wasted in the irrigation of the weeds of folly, would revive many a thirsty flower drooping in penury and ignorance, and cause the moral garden of society to bloom afresh with peace and comfort, knowledge and piety and virtue.

3 It may be further objected to the recent celebration that it has a tendency to augment the days of relaxation from pursuits of indutsry, and encourages popular idleness and the love of spectacles of pomp and vanity. It may be said, this is an extraordinary occasion, and furnishes no precedent for repetition—But this day has contributed as much as any day could do, to the indulgence of the propensity already too prevalent to idleness, dissipation and spectacle, and when this has become a prevalent characteristic of the public mind, pretences will never be wanting for multiplying occasions of it. Now I consider this an evil of no ordinary magnitude, and am astonished at the harmlessness which seems so constantly ascribed to it. It seems to me that there can scarcely be imagined a greater instrument of public demoralization than political holidays—idleness is proverbially the mother of vice, and if to this potent source, you add the dazzling influence of military pomp and the temptations to sensual indulgence everywhere spread around on such occasions, and the power which sympathy lends to corruption in congregated multitudes, the effect must be irresistible on minds but too well prepared for it. Children, too, are carried in throngs to witness these scenes of fascinating riot; are delighted with their congeniality to the love of sensual pleasure with which they are early imbued—they see them patronized and participated in by the great and the aged, whom they are taught to venerate, and their susceptible hearts are of course surrendered to impressions which train them to the love of indolence and show and sensuality, which encourage the false estimate so observable in youth of the illusive pleasures and vanities of life, and eclipse all the light by which you would spiritualize their minds, and prepare them for a purer world. It is in vain that you pour from your weekly pulpits earnest exhortations to piety and heavenly mindedness, in vain do your seminaries of instruction teem with precepts of self-denying morality, in vain do your religious journals and benevolent associations point to noble services and purer pleasures than dissipation affords—one day of political or military pageantry will write a deeper lesson of sensuality on the hearts of the community, than months of patient labour in the work of gospel tuition can obliterate. Surely it requires no laboured argument to prove this point. Let the reflecting Christian carry this solemn question with him to the field of parade, or the walk of procession, and as he witnesses the inflated pride of the decorated soldier, the selfish curiosity of the anxious spectator, the adulatory homage to rank or fame—the violent contests between constables or centinels and the pressing throng, the reelings of inebriation and the profane execrations and indecencies which assail his ear, ask himself if this is the school in which he would rear his precious offspring for celestial purity. Let him ponder on the still more solemn inquiry, if in the splendid pageantry before his view—in the nodding plumes, and embroidered garments, and glittering arms, and sounding music, and measured march of military display—in the blasphemous titles and puerile mummeries of masonry,* in the boasting orations and war-breathing odes delivered, he can discern the indications of the spirit of a religion with which all this "pride of life is at enmity." How many of this infatuated multitude thinks he, is solemnly impressed with the consciousness of a present inspecting Deity, and prepared to pass from such a scene into his visible tribunal? Can the influence of this sensual enchantment be favorable to the deliverance of minds struggling against the pressure of sinful habits and propensities, and the assaults of temptation? Or will it be likely to awaken a torpid conscience slumbering unalarmed in the fetters of unresisted vice? In this dread exhibition of grovelling vanity, is there seen the progress of improvable spirits, aspiring to an intellectual immortality? I have no fear for the answer to these questions, if instituted by an unperverted religious mind on the spot. The reflections of such a moment would be worth volumes of argumentation—and the result calls loudly on the Christian patriot, who has the *real* good of his country at heart,—its piety, its morality, its love of peace, and justice, and order and beneficence—who would strip it of its idolatry of power, splendour, and military fame, purchased by the hatred of surrounding nations and erected on the ruins of liberty and happiness, to bear his testimony explicitly and firmly, against the awful delusions which surround him, and awaken his countrymen to the danger as well as the impiety of the military spirit, the love of pageantry, and exulting monuments of human slaughter. B.

* See remarks on the inside of this paper. *Editor.*

REMARKABLE CAVE.

A remarkable cave in Shenandoah co. Virginia, has lately been explored, and an interesting account of its curiosities and beauties has been published in the Shenandoah Herald. The exploring party, aided by the light of candles, penetrated the mountain more than half a mile from the entrance of the cave, and descended several hundred feet beneath the surface of the earth. They "trod upon a spot and breathed an atmosphere that has not been disturbed since the foundation of the world." The area of the second room they entered was equal to a quarter of an acre. Near the centre arose a vast column to the height of 25 or 30 feet, supporting the dome of this immense hall, and as regularly and beautifully fluted as if it had been done with the chisel of the sculptor. The whole of the arch was hung with beautiful stalactites (spars in the form of icicles) of almost every variety of color. As the arch became lower, the stalactites projecting from it reached the floor, and formed a beautiful row of shining pillars three or four feet from the wall, leaving a recess between the pillars and the wall. In one room three candlesticks of mammouth size arose from the floor, with various swells and diminishes resembling carved work, and from the top spars of a clear white color run up about two feet, forming a striking resemblance to candles. In another room a vast number of stalactites hung from a rock, one of the largest of which, on being struct emitted a loud sound like the tone of a church bell. Several of the party then drew pieces of spar across these stalactites, which produced a pleasing kind of melody, with every gradation of note, from the deepest tone of the organ to the finest note of the flute. In another room was the appearance of a complete and perfect conch shell, also a petrifaction exactly resembling a human heart; near this the perfect leg, foot and talons of a bird projected from the rock. In one place was a bedstead, with large folds and waves of drapery resembling curtains. In the whole succession of caverns and passages, the most various and astonishing beauties of nature are displayed. The process of forming these picturesque and diversified objects is still going on by the constant dropping of water from the rocks above.

About 20 years since a bold hunter entered this cave alone, and without a light, leaving his rifle across the mouth. He was soon bewildered and lost in its labyrinth of passages, but fortunately, his friends discovered his gun, and having procured lights, they entered in search of him, found and brought him out, after he had been in three days.—*Hamp. Gaz.*

ELOQUENCE.

In Goldsmith's miscellaneous works we have the following remarks on eloquence.

Eloquence has preceded the rules of rhetoric, as languages have been formed before grammar. Nature renders man eloquent in great interests, or great passions. He that is sensibly touched, sees things with a very different eye from the rest of mankind. All nature to him becomes an object of comparison and metaphor, without attending to it, he throws life into all, and inspires his audience with a part of his own enthusiasm.

It has been remarked, that the lower parts of mankind generally express themselves most figuratively, and that tropes are found in the most ordinary forms of conversation. Thus, in every language, the heart burns; the courage is roused; the eyes sparkle; the spirits are cast down; passion inflames; pride swells, and pity sinks the soul. Nature every where speaks in those strong images, which, from their frequency, pass unnoticed.

Nature it is which inspires those rapturous enthusiasms, those irresistible turns; a strong passion, a pressing danger, calls up all the imagination, and gives the orator irresistible force. Thus a captain of the first caliphs, seeing his soldiers fly, cried out, "Whither do you run? the enemy are not there!—You have been told that the caliph is dead; but God is still living. He regards the brave, and will reward the courageous. Advance!"

A man, therefore, may be called eloquent, who transfers the passion or sentiment with which he is moved himself, into the breast of another; and this definition appears the more just, as it comprehends the graces of silence and of action.

The cool care an orator takes to express passions which he does not feel, only prevents his rising into that passion he would seem to feel. In a word, to feel your subject thoroughly, and to speak without fear, are the only rules of eloquence, properly so called, which I can offer.

PLANTING TREES.

He who plants trees upon his paternal estate, repays a debt to his posterity which he owes to his ancestors. A gentleman whose lands were more extensive than fertile, used to plant 1000 trees on the birth of every daughter, upon his waste grounds, which were on an average, worth one pound each on her coming of age! thus enabling him to give her a fortune of £1000 without any extraordinary economy on his part; the regular thinning of the trees at proper seasons, with barking, &c. paying off all the current expenses, besides yielding him a small rent for the land. In the year 1756, ninety-two fir trees were planted upon a piece of ground, about three quarters of an acre in extent. The land was waste and poor; no extra expense was incurred, and no further attention was paid to the young trees. In 1813 they were cut down, and yielded ninety tons of timber, then worth £4 per ton, giving a round sum of £360, which was equal to a rent of £6 10s. during the intervening 55 years. Can a more convincing proof be given of the facility with which a man may save a fortune for his grand children?

The following excellent advice was given by the mother of the chevalier *Bayard*, to her son, when leaving his father's house to enter as a page into the service of Charles, duke of Savoy.

"Peter, my friend, you are going into the service of a noble prince; as much as a mother can command her child, do I command you three things, which, if you do, rest assured they will enable you to pass through this present life with honour. The first is, that you love and serve God, without offending him in any way, if it be posible to you. For it is he who gave us life, it is he who will save us, and without him and his grace, we should not have power to perform a single good work in this world. Recommend yourself to him every morning and evening, and he will give you aid. The second is, that you be mild and courteous to all gentlemen, casting away pride. Be humble and obliging to every body. Be not a slanderer or a liar. Keep yourself temperate in regard to eating and drinking. Avoid envy—it is a mean vice. Be neither a flatterer nor a tale-bearer, for people of this description do not usually attain to any high degree of excellence. Be loyal in word and deed.—Keep your promises. Succour poor widows and orphans, and God will reward you. The third is, that you be bountiful of the goods that God shall give you to the poor and needy; for, to give for his honour's sake never made any man poor; and believe me, my child, the alms that you shall dispense will greatly profit both your body and soul. This is all that I have to charge you with. I believe that your father and I shall not live much longer; but God grant that whilst we do continue in life we may receive a good account of you."

BATTLE OF BUNKER HILL.

JUST published a particular account of the Battle of Bunker Hill on the 17th of June 1775, by a Citizen of Boston.—Price 20 cts.

LATELY PUBLISHED, an Oration delivered at Concord April the 19th 1825, by EDWARD EVERETT.—Price 37 cts.

ALSO, an address to the members of the Bar of Suffolk, Mass. at their stated meeting on the first Tuesday of March, 1824. By WILLIAM SULLIVAN. Price 37 1-2.

A second edition of Mr EVERETT'S oration delivered at Plymouth Dec. 22d 1824.—25 cts

JUST PUBLISHED, Memoirs of Josiah Quincy Jr. by his son Josiah Quincy.—1 vol. 8 vo.

CUMMINGS, HILLIARD & Co.

LITERARY GAZETTE.

THIS day published by CUMMINGS, HILLIARD & Co.

CONTENTS, No. VI.

Reviews; Schoolcraft's Travels in the Central Portions of the Mississippi valley—Reform in Harvard University; Origin of the Proceedings; Report of a Committee of the Board of Overseers—The Travellers, a tale.

Miscellany; A Residence in Glasgow, Dr Chalmers and Mr Irvine—Italian Lyrical Poetry, De Rossi.

Original Poetry; The Soul of Song—The Proclamation of Saladine—Address to the Moon.

Critical Notices; Westminster Review, for April, 1825—Redfield, a Long Island Tale—Poems by John Turril Adams.

Intelligence; Subsidence of the Baltic—Say's American Entomology—Italian Novelists—Russian Wines—Travels in Greece.

List of New Publications—List of Works in Press.

ATHENEUM, No. 6—Vol. 3.

JUST Published by John Cotton, Corner of Washington and Franklin streets, The Atheneum, or spirit of the English Magizines. No. 6, for June 15, 1825.

CONTENTS.

Male Flirtation—Progress of Machinery—The Escaped Convict—American Writers—The Musical Family—Master and Man—A Visit to the Natural Bridge in Virginia, by a British Traveller—The Rapture of Beneficence—Terror and Madness—Morning Night—The Fallen Star—Ruralizing—The White Wolf—St. James Palace—Critical Reciprocity—Improvement of Gunpowder for Blasting—Improvement in Drawing Iron and Steel Wire—Ingots of Copper abtained via Humida—Germany—Swimming Soldiers—School for Scandal—Antiquities—Oriental Air—Chain Bridge.

SPARKS' THEOLOGICAL TRACTS, No. 10.

JUST Published Sparks' Theological Tracts, No. 10. Those who call for their numbers may receive them at the Counting Room of the Christian Register.

Subscribers in Portland will receive their numbers of Messrs. Pearson, Little & Robinson, who will receive the pay for the subscriptions of the year, commencing with No. 9.

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JAMES FOSTER,
BIOGRAPHICAL NOTICE,
AN ESSAY ON FUNDAMENTALS IN RELIGION,
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THE GLORY OF GOD PROMOTED BY THE MORAL RECTITUDE OF HIS CREATURES,
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N. B. Subscription price given at this office for No. 1 of this work.

Boston, June 18, 1825.

MR. WARE'S SERMONS.

JUST published at this office "DISCOURSES ON THE OFFICES AND CHARACTER OF JESUS CHRIST, by HENRY WARE, JR."

The object of these discourses is to give a devotional and practical view of the important subjects which they treat.—They were written in the ordinary course of the author's ministry, and have been prepared for publication, in the hope of supplying some plain and accessible work on these interesting topics. May 28, 1825.

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